M 2046

Saturday, July 24, 1971

MUSIC

MR. NYLAND: We are now more or less halfway with the attempt of having meetings on Monday and Thursday, because approximately the middle of August I'm planning to go to the West Coast for a couple of weeks. We still have next week - this week, no, almost - next week, Monday and Thursday. I will continue with questions and answers during next week. Then we will be in August. The first two weeks in August I would like to have meetings also, but I would like the nucleus to be there both on Monday and on Thursday. I would like, then, to be one of the audience. I would like the questions to be asked of the nucleus and the nucleus to answer. If I should add something to it, I will do it. If I don't think it is necessary, I won't. I know that in asking you to do that, I put the pin on your nose. I also know that it will be very difficult and to some extent you will be apprehensive if you could imagine that I just sit in the audience, because my critical eye will rove over the whole group, of course. But I think if you try — and that is why I mention it now,

so that you may have a chance to think about it. It is not mandatory. And any one of the nucleus who doesn't really feel that they want to try it, it's quite all right. So I'm not forcing anything. But I do believe it would be good for those who usually ask the questions, that they will ask the kind of questions they have been used in asking of a nucleus. But for this week, this coming week, it will be still the same. I will ask questions and we will talk.

I'm listening now to several--several answers to tapes, tapes from other cities. It's not organized, I think, well enough. Sometimes, I believe that you don't really extract from it what it could give you. I think when a person wants to answer a tape he has to prepare for it. It is not just listening to it and then giving a little answer. And it is not singling out a few questions that perhaps have appealed to you and add--add a little thing to it. To listen to a tape from--from someone else, where there are questions and answers and discussions of Work and sometimes a little bit of philosophy, I think you have to put yourself in a state, not only wanting to answer, but if--as if you are present. And in addition, when you formulate your answers, it should be clear so that the answer can--could even stand on its own feet. So that many times you may have to repeat what the question was in your words - the impression it made on you - and I think you also have to pay attention to what has been answered by the people of the group itself, so that if I listen to such an answer, I get an impression of the meeting - not so much of your answer. To some extent, I can more or less make up what you will answer and how you will answer, because I happen to know the people who do the answering. But I'm also interested in what took place at the meeting and who was so-and-so, who did ask a question, and why. I've explained it a few times to the nucleus and we've talked about it before, but now it

relates to those who have taken upon themselves the responsibility of answering a tape.

And I would almost say, if you don't feel up to it then don't answer a tape. Then I ask someone else. And if there is no one else, I will do it, to the extent that I have time. I know how much time it takes because I have done it so often. And for you, it is only just one tape a week. That's really not very much, if you understand the advantage for yourself and the necessity to formulate or to penetrate and to enter into the questions and answers of such a group as if you are part, as I say.

But at the same time, think of the tremendous advantage you have. You are not in the group. You're not required to formulate an answer while the person is talking. You have all the time in the world afterwards to think it over. You can even repeat what you have heard until it is clear to you what was meant. Then you have all the time you want to take for an answer, the formulation, the choice of words, the tonation, the way you imagine the questioner to be, if you know something about it, and aided even by a resume, so that you have really such an advantage of doing a good job. And don't hurry it then; it is so useless. If you have no time because the next meeting you would be there--try to be there, and of course things can happen that you cannot do it, simply a little acknowledgement that you have received the tape would carry it over. But then, of course, the more reason there would be that when you do answer it at your leisure, that you repeat a little at least of what has gone on, because you cannot expect a group really to remember what has been said one or two weeks before. It's difficult already, and sometimes their meetings are not so -- so lucid. Or the people who do ask are sometimes forgetful about their own state, and every once on a while an answer is a -- a question is a little superficial.

Try to give, in your answer, an overall picture of what you think the meeting was and the value. And don't just say it was a good meeting; it doesn't mean anything. It only means perhaps for yourself that you were more or less pleased, or that it coincided with what you thought. It is definitely not an objective value; it's quite subjective about what you liked; and maybe that is not the way to answer it. You can say that certain things strike you, that the formulation was right, "because--" and then explain the words used were exactly correct and rightly chosen, the way the particular answer as given in the meeting was logically built up as a certain sequence. And you can even say, "I am very glad it was done that way," and almost admiring who did it. Or perhaps for yourself you are reminded that because of such-and-such an answer, you remember something else of your own having read. Quote, if you wish, ALL AND EVERYTHING. Make reference to anything you wish to make reference to. You can include tapes in it sometimes, but I don't think it is necessary because, simply, I believe and I hope that the different people in other cities also will listen to tapes from New York and Warwick. And if they don't, it is too bad for them. At most then, make a reference and say there was a tape and we discussed the same subject; if you want to look it up, here is the number - and perhaps no more. Try to do this.

What is really underlying this particular advice? I will tell you: You learn to give. This is something you don't think about enough. You come to a group. In the beginning, whatever may be curiosity, whatever may impel you to come - it doesn't matter very much, because you do--did come for a certain reason. You want to know. You can find out. If you don't find out, you can keep on asking questions. You can make references to what you have read; not what you have already read about all kinds of other religions and philosophies, because when you come to a group and you want to know about Gurdjieff, you have to empty yourself. I mean

this in reality. Empty yourself of prejudices, because we talk about certain things that are, in their application, quite different from what is written in certain books, even if the subject matter may here and there be similar. Gurdjieff has something very special added, which is how to Work and what to do.

And so, when you come to a group, you are entitled to take. That's why you come. And you want to find out as much as you can, and you can take and take and take. And then there is something that takes place - that is, the assumption being that you want to use what you have heard - that starts to influence you, that of course should have an effect. Not only an effect in a certain changing of yourself or a loosening up, as I have called it many times; or a deeper understanding of yourself even as a personality; or the wish which many times then would be expressed to try to have a little 'I' present with you, as if this little 'I' could then give you information about yourself - so that this idea of the application of Work à la Gurdjieff is not simply a matter of I create a little 'I'.

My question then is, what for? And what do I expect from the little 'I'? And only the reason why I want to create it is that I want something in return. And again, when I start to apply Work, I then take again the information given to me, because I sometimes say, one is hungry and you have to, when you are thirsty, to quench your thirst. So of course you must take things. You take them with your mind and your feeling. You take them with the desire to do something with them. You take them in accepting a responsibility for usage for your benefit. Whenever you take anything, it should be for your benefit; otherwise you wouldn't want to take it. And it's quite right.

Gurdjieff sometimes says that a person, regarding Work, has to be

selfish because it is for himself, and he is his own closest friend. But then a certain change does take place, because the little friend, this little 'I', is going to tell you the Truth, if really you make such attempts to wish to hear the Truth and to find out for yourself what you are. And then perhaps you don't want to take. But at the same time, there is also expressed a desire which comes from yourself; that is, there is a reason why sometimes people keep on taking and taking and taking. You can say it is partly type, constellations at moments of conception and birth, biological influences, conditions of life as acquired characteristics, and growing up with experiences in ordinary life which makes a personality what he is. And of course with that, there may be a very definite tendency of wanting to take as much as you can without having to make a payment. This usually comes in, because selfishness really stops when you make a payment of equal value. When you pay for it you're entitled to get certain things. When you're not entitled and you still take, you become selfish. And after a little while, having taken a great deal - and again I say, depending many times on the way you are or have been brought up or constituted or whatever influence has acted on you - you love yourself.

Why does Gurdjieff talk about self-love, about vanity, conceit? Several times in the book it is mentioned. Contrast this now with the life of Gurdjieff. After all, if we believe in him as an author who wanted to communicate ideas and put them in a certain form for our benefit - and even going as far as publishing them and making them available to the public - he must have a reason why he did it. When a man comes from Russia and travels through Europe and stops over in Constantinople and then a little stay in Hellerau in Germany, and then goes to London to look for a place, and finally settles around Paris and

Fontainebleau, and then arranges and accepts the gifts of other people to buy the Prieuré and establish then a kind of a school, sometimes called 'the school of forest philosophers'; and that in such attempts he remains responsible for his family and allows his family to come with him because he felt it was necessary and he could not neglect them. I don't mean his wife; I mean his sisters and brothers and their children. And you can call that refugees from the particular period of Kerensky in 1917. But whatever happened, Gurdjieff finds himself at Fontainebleau and has to earn a living because he has to maintain this particular place. And although there is a little influx of so-called foreigners who are intrigued, it is not always roses, roses. And many times he has to take, out of his own time, the time to go to Paris and sell rugs or run a series of restaurants to make money - and takes it out of his time - and to travel at night and come back very late, until finally on one of such return trips, maybe he was too sleepy physically and runs into a tree and has an accident in '24.

Have you ever thought that perhaps Gurdjieff should have said, "It's enough"? But he didn't say that. He said one avenue for himself, as he had pictured it, ceased to exist and then he went into a different direction and became an author, not because he wanted to be an author. But he was compelled to communicate and selected then this strange book of Beelzebub and the tales to his grandson? What for?

What did Gurdjieff live for? Was it necessary for him to do what he did? What do <u>you</u> think his motivation was? You only can explain it that the man had a desire to help and not to keep to himself what he had acquired. What would his family have done to help him? A person of that kind does not need, in that way, help. He does not even, even if he wished, he could not get, at the level of his development, certain friends with whom

he could talk and have a nice tête-á-tête. Such a person as Gurdjieff, if you have a good picture in your mind and if there is at least a great deal of admiration for the man as man, he was probably quite lonesome. And although he may surround himself with pupils and maybe sometimes out of boredom he would tell that he came to shear sheep and to help maintain his establishment or to enable the different people to learn and to provide for them an opportunity for movements. Or after then that accident happened, he returned again to something that he could do and could do still; and cut off from what he intended to do at that time, gave up Prieuré after some years and devoted that particular period between '24 or '25 - when he recovered more or less - to about '33 to writing this book, and Remarkable Men partly and the Third Series.

Again I say: What for? Have you ever thought about that? How Gurdjieff, after having studied, after having gone to Tibet and all the different places and in search of the Truth with others, and then trying to formulate what were the ideas - because Gurdjieff was the only one of that group who did it in order to make it more palatable in understanding for the West, not the East and not Russia, but for the West - and for that reason, traveled to London and Paris in order to do something again, as he has said a few times, for the sake of humanity; having then in mind that perhaps that what he had experienced and what he had practiced and what he had gotten from the contacts with different remarkable men could be of use to a wider circle, not only for his family. Don't think for a moment that Gurdjieff couldn't exist all by himself and even that gradually the members of his family could help him. And surely it was not necessary for Gurdjieff to have a beautiful Château du Prieuré to entertain people for certain purposes, but that Gurdjieff, as a simple man, could actually

very well after his accident have retired and not wished to do anymore, almost believing that what the Lord had sent him was intentionally to tell him to stop and shut up his talks. And he didn't.

You can now say, "Yes, that was Gurdjieff." But you see, I always look at it as a result of Work, because why should a person, even a philosopher, even a man who can write books and has written them, why should he devote his life to others? What do we know about the so-called great artists or those who are engaged in philosophy? What did they do for other people, and if they did, in what way? Are there many people who had the ability to help others, who did not become vain in that attempt; who considered themselves then a little bit of a king and were susceptable to admiration; and created an organization with that person himself at the head; and being acknowledged as a very wise man, and probably, as an expression on their face, expected people to be bending down to that great man?

When Gurdjieff can appear as a very simple kind of a person and just become a salesman of rugs and can - you might say - destroy in others exactly the attitude which would prevent them from the recognition of that what was of real value, who could play dumb at certain times and almost innocently ask you, "Oh, is that...oh?" and appear as if he didn't know anything whatsoever - such a man was not interested in vanity and definitely not in conceit. And he, by example, proved that he was a simple man. And that anyone seeing him, being impressed perhaps by his posture and his appearance, in general, of coming from the Middle East, and having a little fez as a cap or sometimes a sheepskin head--headdress and whatever it was, coming as a race--representative of a certain race; and of course having such qualities, making him a little outstanding than as compared to an Englishman or a German. But Gurdjieff did not wear a

particular togs and he did not have a turban, even if he could acquire one. He may have had, at times, a fez.

But what did Gurdjieff want to do? Or rather, what was it that Gurdjieff extracted for himself from Work? The only way I can explain that, knowing the man a little - at least having seen him and his appearance and trying not to imitate, trying to see why he was the way he was - I only come to one conclusion: That Work on oneself should lead to such simplicity and the negation of one's vanity, because then a man only becomes a Man when he is free from such attributes. In the desire to Work, after having taken, and having taken enough so that can be digested and could have become part of you, and even to the extent that there is a little bit of something already that has been boiled up sufficiently and is palatable for you to eat and give you nourishment, there should be introduced something right next to the take, take, take; and it would be, of course, give, give and give. In that we fail.

And I'm not -- It is not necessary to quote the Bible and to say, "Love your enemy, love your neighbor, as yourself." It is not so much based on these sayings, (of) that Life is equal regardless of the form, that anywhere wherever there is any form in which Life exists one must recognize Life, and perhaps even overlook the form; When one becomes conscious of one's Self and wishes Life to be used for the formation of a Conscience, then the wish for oneself is development of that reality of one's Self - with a capital 'S' - and this 'S' meaning, as a capital, that what is one's Self remaining one's Self, regardless of the manifestations and the form it happens to take, that all such happenings we call unconscious behavior or whatever may be the cause of such behavior, that in reality one starts to recognize that what is Life. And such Life, being recognized everywhere and always and in any condition, ultimately will

lead to love of your neighbor, your brother, your sister, your family, even profession and at last your enemies.

Where are we in this process of giving? You are selfish in many, many ways. Selfishness from our standpoint means that you keep to yourself and not allow others to enter into your life. I've talked about it once in a while. Have you thought of someone to whom perhaps certain things happened, and for the sake of their benefit, caring for them, that you would do certain things a little unusual maybe? And not only doing it in a general way, as is customary in such affairs on this earth, but really to mean what you want to do for the sake of the others, even if it might go at cost of yourself and sacrifice and willingness. How often have I tried to define what is needed for loving: To create conditions for the person one loves so that they can grow, since you know what growth means for you; and if it has become a commitment to such Work, that then you would wish for others to understand it.

Now I say, trying to answer tapes is of that kind of a caliber; it means you want to help. But you see, it is only such a small part - because how much time does it take to answer a tape? And then you are back again in your ordinary life.

You come to the Barn. You work physically. You want it because -- enjoyment, because of the group. You like it, maybe; and maybe dislike it after you are here for a little while and become quite negative. Still, you never can tell, and you keep on coming a little, every once in a while - not regularly, because it costs you too much. And when it comes to getting out of your way to let someone else pass, your vanity prevents you. You just think that certain things are owed to you, that you in your ignorance are entitled to something that doesn't belong to

you as yet, because you haven't even Worked for it. That is where we make such mistakes. We live many times on assumptions - which assumptions are related to oneself and then based on the love of oneself. And you introduce, in order to maintain self-love, selfishness. That is how you feed self-love. And you are so far removed from the recognition of the Lord. Even if you love God, you pray to Him to give you what you need and not to someone else.

When, on the German coins, there is still "Gott mit uns", it is a tremendously selfish statement on money, as if God will help those who happen to have a German mark in their pocket. Such utter nonsense that such things take place. But we are not any more or less stupid. We do the same thing. On our one dollar bill we print the pyramids. It was fortunate that we used the inch. Maybe it is more due to the English themselves, who used it and did not get away from measurements that have to do with the human body in order to understand the laws of the pyramids. But are we entitled to put on our dollar bills a pyramid? What do we know about the secrets of Egypt and the different things that are related to it as a symbolism of esoteric knowledge in some way? You ask people who have been, perhaps, in Egypt or have seen pictures and have taken photographs - what do they know about that country?

But you see, it is not that kind of a question, really. It is not a question of more knowledge; it's not a question, even, of more recognition of certain things that did exist. It's a question, what exists now within oneself and what is the result of Work on yourself? I say, many times, loosening up. It means, of course, that kind of a porosity by which then certain other influences from high can enter into you. But it also means that, regarding the different people you associate with and with whom you

perhaps have dealings - and on whom you may be, even, be dependent, or for whom you have a responsibility and you cannot shirk the responsibility even if you would wish - that then at such a time you ask yourself, is my attitude towards them correct? And at the end of the day, looking at your day, how much energy did go to someone else for the sake of that person and not for the sake of your own vainglorious idea?

Why was Alexander the Great called, by Gurdjieff, the vainglorious emperor? Why do you think Alexander the Great wanted to conquer as much as he could of the particular continent he happened to live on? Why is it that so many things are published, even at the present time, and sometimes even more so for the sake of what? That the author could become known and make money? Even in sport that certain things are not done anymore for sport, but that there is so much money involved in doing this. Even if you play tennis, even if you are a good golfer, it is only because there is some--some hundred thousand dollars involved in winning, because then you are two under par or five or six, and in that way beat someone to the pot of gold that you want to cherish. We are so topsy-turvy in our recognition of that what has value; and leave the rest of the world alone if you like.

But when you Work on yourself, there is something else that should take place. And that what you really could believe to be the Truth for yourself is, in the first place, to become meek and simple and humble and to know your limitations - particularly if you believe that you are mechanical, because the limitations are then so obvious. Being just a little machine, you have to function in accordance with the laws of the little machine; and not having then, as a mechanical creature, any kind of a will, (that) that what you are doing is simply fulfilling the wishes

of the different things you are born with. And if that happens to include self-love, you will go and step on someone's toes without even cracking a smile.

Are you ever sorry, really, about something you have done that really you should not have done? Or do you keep on rationalizing? Can you ever admit that you made a mistake and go back and tell whoever it was that you're sorry about it? Of course, we've done that. We've done that some--sometimes because your father and mother asked you to do it, and you did it then because they asked.

Is your conscience sufficiently developed? When you see your vanity that you tell yourself, "Listen to myself, look at me, here I go as if I have the right to strut around, as if I have the right to keep my own secrets within me, and not to say all that I ought to say or to keep something away so as to create a different kind of impression." I, when I live and see my own hypocrisy, don't I hate it or do I just justify it? I say this is me and it's my nature.

You see what happens. This is what we re-- What we accept as a result of Work on oneself means I accept myself as I am, and subvocally I believe then that that what I am is right. That's where you make the mistake. That's why you think you are entitled to selfishness; because you accept your selfishness for whatever you are and you don't take the next step. You keep on taking and taking, because that is what you wish. I say this very strongly, of course; and of course, you may not agree. And in some instances I am quite sure that you feel differently and that you can deny what I am telling you.

I go by generalities, as an impression of the group as a whole. I must do that, because I cannot rest until something is really understood.

And then I hope that in the understanding something else can take place. So I'm not accusing anyone. I'm only talking about a level among us, considerations, and not only what you wish because you happen to feel you want it, but maybe someone else was ahead of you - and why not pay attention to such things when they do happen? What is it that you know that you think is so superior than anyone else?

All right, Bill. (Turning of cassette.) Okay, Bill? (B.H.: Yes.)

How can you get over it? Rather, how can you look at it in the way I feel you ought to look at it? How can you damn your particular idiosyncrasies when they are no good and you know it when you are by yourself? How can you overcome your conceit? How can you ever work together with people when you don't leave room for someone else? When you think you know it all and you simply want to act on it because <u>you</u> -- and after all, I ask you, who are you? Do you think that you are chosen by God to have something very, very special, as if He has singled you out? Even if He has--may have given you a lovely brain, you think then, even then, you are entitled to it? The less conceited, the greater you are. Don't ever forget that. The more humble in reality, the greater the possibility is for your growth. Get away from these fictions and hallucinations of yourself, this question of believing that you already have reached something.

What is Work? To discover how little you know even if you get truthful information; to discover how much of that information, when truthful, is detrimental even, or obnoxious - sometimes I say it really stinks: behavior of yourself that really is not at all above par - it is way below. I mentioned hypocrisy, but there are so many other things that we now call vices. And the virtues, are they enough to compensate?

And if they did compensate, what are you then? Neutral. Just neutral, not even more. Never particularly outstanding.

Does one pray enough for God to help you? Don't you see that what I said sometime ago: talking about the necessity of a mediator, something that has to be between you and the Lord, and that you wish to pray in the name of Jesus Christ; or trying to understand the meaning, as I then explained - when was it, last Monday I think - of the meaning of Christ for one's Self as being identical with the method of Work; being able to lose oneself in order to find your inner Life in a religious sense, in an ethical sense, in a sense of real philosophy, in a sense of admission to oneself of the limitations one has and the wish to be freed from that limitation; actually to go out and develop and to consider Man Number Four nothing else but a little bit of the beginning of a fruit - sometimes nothing else but a bud which has vitality but not always come to a flower; and not all flowers will have a fruit as result.

What we wish? To change this take-take into a real wish of giving. How can you? Every day give something of yourself; every day remember that you have that kind of a task. You can give to other forms of Life to maintain them. You can give to yourself to keep your life in a certain way and direction and a certain level. You can take that kind of a task to maintain the level of yourself at a certain height. You can extend, if you can, that what flows over from you in a wish to give it to someone else, to create it then in the image of the person who needs it in that way - not dependent on the way you think, but understanding what he or the other person thinks for himself and the judgement if that is right or wrong. When I work with a person I have to learn to understand him. <u>Then</u> maybe, I can have a judgement. Maybe I should be under him for a

little while. Maybe I ought to try to sit at his feet and wash his feet as a beginning of a holy sacrament. You take Christ, the man Jesus, as an example if you know the Bible. You take Gurdjieff; you take his father; you take Dean Borsh; you try to visualize them - how they were. They were affected by Work. They had already, because of maturity, an understanding of an objective freedom from themselves and no further desire to have vanity.

Now don't think that this is a question of age. I assure you it is not. I can tell it to you because I am older than you are; maybe because of that you want to listen. But it's not age; it is essential value. It belongs really to that what is the reality of your essence and comes closer and closer to that what is the central point of your Life. Life in itself need not be selfish, because Life Is and has no other wish than to be Life. It's only when it is put in a form that we take on selfishness. And in the beginning I say I have to find out first what it is to protect it; I have to find out how it is necessary for me to acquire knowledge to know what I ought to do; I have to be in that way in wanting to take; I have to be quite humble to profit by what someone else might say and take it to myself and compare it with my own experience. But there is a point at which I have taken enough. And then I become a man when I start to give.

I become a man when I see my conceit and kill it. I become a man when I wish to give and not to take any longer. I become a man when I feel I have acquired enough, at whatever expense, and then Work in the world. I may be offered by well-meaning people an education so that they will give me money so that I could follow up on a desire in becoming someone, even get a certain degree. There is a point at which I say,

"It is enough for now, that what I have has to be put to practice first, I'm not going to incur any further indebtedness."

What is needed for this kind of an attitude? Not only humbleness. A wish to do with extreme--extremely little by--with an extremely little amount of energy for the maintenance of oneself. The Barn asks you for that kind of an aim. If you want to earn money, if you want to have a little more of a reputation, if you want to have a lovely little apartment with wall-to-wall carpets, if you want to have a car that never fails you and then you have to spend a little money, if you want different things for luxury - don't stay at the Barn. If you do stay at the Barn, you do it for yourself in order to be able to give afterwards because you have Worked for it, and because you have understood the value of that what you received. And then you will understand the Barn. It's not a question of activities to earn money, than only to make money for the Barn and the maintenance, so that you can continue in your fight against vanity and self-love; that you gradually can change your taking aspect into the reality of giving and giving, because that becomes the central point of your life. He who gives will live; he who takes will die like a dog.

If you wish to become a man, you have to learn much more about other people existing. You don't have to become sentimental and give to charity and be sad because so many Chinamen and Vietna--Vietnamese are dying. They die every second. Every breath you take one man dies; every exhalation one man is being born. Don't worry too much about that. You have to deal with your friends, your surrounding, your aims, the world in which you live. That's your task. You can exc--include that with many people; you can exclude some. You need not be friends with everybody,

because you cannot be. But at least have enough so that this take—take process goes over into wishing for them to be able to live and to make room. And then you will help; then perhaps you will go to the other side of the road and to help a friend who is in need and be a good Samaritan; and not a priest who is so interested in upholding his faith in the eyes of the Lord - and at the end of the road the Lord will damn him.

We try to do certain things at the Barn. You ought to try to understand really why we live in poverty, why it is so difficult, why sometimes thing happen--things happen to us out of the extraordinary as obstacles which we do not, we say sometimes, we won't meet in ordinary life. If you believe that, if you think the pastures are much greener outside the realm of the Barn - go, go and go; and may God bless you. But when you are at the Barn, I hope - and that is stronger than hope - I expect that you understand why poverty, why work - that is, ordinary work - why pressure, why difficulties, why hundreds of other people with whom you have dealings, why it becomes important to settle questions and have obstacles to overcome, why it is that sometimes your Karma is so raw and so crude and comes to the surface in order to make you suffer a little more by looking at it and hoping that you may be able to understand it. And time and time (again), you get slapped in the face, because they are not always such circumstances that you, in your opinion, believe in and that you think will help you. When you get free from that what you wish, you have a right to possess.

We will talk more about such things every once in a while, because we are now talking about the consequences of Work on oneself. We need not talk so much anymore about method than only a little explanation here and there. But now it comes to the place where a man has to choose, to

see if he actually has eaten and if now he wishes to continue in order to prepare himself for his death, so that he doesn't have to come back for too many items he has neglected. And that to the extent when he now could really understand the rules and the laws of his own karma, that he Works in order to -- to dismiss them, not to be bound anymore, to be as free as you can be at the end of your life and not to have to through-- to have to go through the same thing and repeat and perhaps even suffer, even if you don't know anything about your previous life, and even (if) you have no concept whatsoever of your present reincarnation. Whatever that suffering is of the reality of your life, maybe you'll never know until God tells you: "You were here and you were there. At that point of your life you had to learn to overcome an obstacle, and I have given you a task in the form of someone who then happened to grate on you. Here, Socrates, I gave you Xantippe in order (for you) to find out what was the value of your own Life."

To the Barn, may it help us.

So, I'll play a little.

END TAPE

Transcribed: Jerry Prince
1st Proof: Jean Eng.
2nd Proof: Vicki Mitchell
Rough Type: " "
Final Proof: Lenore Beach
Final Type: " "